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Proceedings at Boston and Cambridge, May 17th, 1865.

The Society assembled, as usual, at 10 o'clock in the morning, at the room of the American Academy of Arts and Sciences, and was called to order by the President.

After the reading of the minutes of the last meeting, the Committee of Arrangements announced the order proposed by them for the present sessions: namely, that the morning should be devoted entirely to business; that the Society should assemble again at 4 o'clock in the afternoon, at the house of President Hill, of Cambridge, to listen to communications, and should adjourn at 8 o'clock, in order to accept an invitation from Dr. Beck, of Cambridge, to a social gathering at his house. These arrangements were, upon motion, accepted and ratified.

Reports from the retiring officers were next called for.

1. Treasurer's Report.

RECEIPTS.

Balance on hand, May 18th, 1864,	-	-	-	-	-	-	-	\$450.35
Members' fees: ann. assessments for the current year,	\$455.00							
do. do. for other years,	142.00						597.00	
Sale of the Journal,	-	-	-	-	-	-	56.34	
Interest on deposits in Savings Banks,	-	-	-	-	-	-	40.66	
Total receipts of the year,							694.00	
								\$1,144.35

EXPENDITURES.

Paper and printing of Journal (Vol. viii, Part 2), Proceedings, etc.,	-	\$392.23
Binding books,	-	53.53
Expenses of Library and Correspondence,	-	66.20
Total expenditures of the year,		\$511.96
Balance on hand, May 17th, 1865,	-	632.39
		\$1,144.35

Not included in the above report is the special fund of about £160 for the purchase of Chinese type, which, being as yet unexpended, remains in the hands of Messrs. Baring, Brothers, & Co., of London, at interest.

2. Librarian's Report.

The Librarian read the list of donors to the Library and Cabinet since the last annual meeting, and briefly explained the character and value of the several donations. The complete statement is appended to the present account of proceedings. The number of printed works in the Library is now 2689; of manuscripts, 122; showing an increase, as compared with last year, of 199 printed works, and 3 manuscripts. The most important part of this unusually large accession had come from the late Hon. C. W. Bradley, the Asiatic Society of Bengal, and Her Majesty's Secretary of State for India.

3. *Report of Committee of Publication.*

This Committee reported that the printing of the second Part of Vol. viii. of the Journal was only half completed, and that some time must yet elapse before the work would be ready for delivery to the members.

4. *Report of the Directors.*

The Directors made known that they had appointed the next autumn meeting of the Society to be held in New Haven, designating the President, the Corresponding Secretary, and Mr. A. I. Cothel of New York, as the Committee of Arrangements for it: the time was fixed for the eleventh of October, unless the Committee should see reason for changing to a later date.

The following gentlemen were proposed and recommended for election as Corporate Members of the Society:

Prof. A. M. Hadley, of Crawfordsville, Ind.

Dr. J. H. Slack, of Philadelphia.

Prof. Oliver Stearns, D.D., of Cambridge.

These gentlemen were thereupon balloted for, and declared duly elected.

The following, elected at previous meetings, had signified their acceptance of membership:

Mr. Theodore Dwight, Brooklyn, N. Y.

Mr. Henry C. Kingsley, New Haven.

The following members had deceased since the last annual meeting:

CORPORATE MEMBERS.

Hon. Charles W. Bradley, LL.D., of New Haven.

Prof. Henry H. Hadley, of New York.

Rev. Mark Murphy, of New Brighton, N. Y.

CORRESPONDING MEMBERS.

Bishop William J. Boone, D.D., of Shanghai, China.

Rev. Isidor Loewenthal, of Peshawur, N. W. India.

Rev. Miron Winslow, D.D., LL.D., of Madras, India.

Rev. Austin H. Wright, M.D., of Orumiah, Persia.

The Corresponding Secretary, when presenting this list of the losses which the Society had suffered during the past year, gave also some account of the services rendered by the persons named to the Society and to the cause of Oriental learning. Of Mr. Bradley he spoke nearly as follows:

The death of a man like Charles William Bradley, who has so distinguished himself among the patrons and friends of the Society by his active, unremitting, and fruitful labors in its behalf, ought not to be passed over without special notice on our part. He has been our Corresponding Member since 1852, and not a year has passed in the interval, that he has not sent or brought us, from his residence in the East, proofs of his interest in us and in the cause we represent. Last autumn, having returned finally to his native country, he was transferred to the list of our Corporate Members, as member for life: he was detained from meeting with us at that time by an illness which proved to be the forerunner of that which ended his life in the early spring.

Mr. Bradley was born in New Haven, June 27th, 1807. He learned the trade of a printer, but was not content to abide in it, and sought to prepare himself for a higher sphere of usefulness. He entered Trinity (then Washington) College at

Hartford in 1825, stayed through a partial course, and went to the Protestant Episcopal theological seminary in New York, graduating in 1830. About this time he received very severe injuries from a fall in the night, resulting in a distressing sickness of several months, and giving a shock to his nervous system from which he never recovered. Restlessness, excitability, liability to morbid depression, were symptoms which pursued him all his life, limiting his activity, and sometimes rising to a very painful height. These causes compelled him to abandon the ministry after ten years of service in it: change and travel, and the activities of public trusts, became the necessary conditions of existence for him. In 1846, he held for a year the office of Secretary of State of Connecticut. In 1849, after a year or two of foreign travel, he commenced his consular service in the East, at Amoy, where he continued for two years; in 1854, he was consul at Singapore; in 1857, at Ningpo, where he continued until 1860. His consular life, however, was varied by other special public employments. In 1857, he returned home as bearer of the new treaty with Siam, and, on his outward passage to Ningpo, he took with him its ratification, being invested for the purpose with plenipotentiary powers. The next winter, he accompanied the expedition to the Pei-ho, at the instance of Lord Elgin, as one whose knowledge of the people and the country made his aid of special value. Returning in the spring to his station, he found awaiting him there the appointment of senior commissioner on American claims against the Chinese government, the settlement of which was successfully and honorably accomplished, after months of perplexing toil at Macao.

With health much enfeebled by severe labor in a trying climate, and discouraged by the insufficient recognition of his services on the part of the Government, Mr. Bradley resigned his consulship in 1860, and returned to this country. But the next year he returned once more to the East, travelling extensively on the way in central and northern Europe. During this absence, he held the office of Assistant in the Chinese imperial customs at the great central mart of Hankow. But hard work, deprivation of society, and the discomforts of the place, continued to tell upon his health, and he turned his face homeward for the last time in the fall of 1863, and reached London in March, greatly reduced by the voyage. He spent a few weeks in Germany, and arrived in New Haven in August, 1864. It was then apparent to any one who knew him that his constitution was broken down. A slight paralytic shock had lamed both his limbs and his organs of speech. He did not rally, but steadily grew worse, and ceased to live on the 8th of March, 1865.

Distinguishing features of Mr. Bradley's character, which were prominently illustrated in all his private and public dealings, were unselfishness, courtesy, and probity. These combined to win him the respect and confidence of all with whom he came in contact—of both natives and foreigners, in the often trying and delicate situations in which his duties placed him. It was known that, while tenacious of the honor of his country and the just interests of his countrymen, he would tolerate and uphold no unfairness and no unkindness toward the Oriental populations. He had almost a jealous care for the concerns of the weaker race, whom he regarded as especially under his protection. He abruptly abandoned a business connection into which he had entered upon his first arrival in China, on finding that the firm were engaged, in part, in trading in opium.

His love and interest for learned pursuits were unusual, although his health, during most of his life, disqualified him for severe and continued mental labor. He had given much attention to the subject of proper names, assembling a rich series of books relating to it, and making many manuscript collections and investigations, some of which may perhaps be found in a condition to be published. The only paper he is known to have printed was in this line of study. But if his scholarly activity was thus limited, the sincerity of his interest was shown by his generous liberality toward those engaged in such pursuits. He was a benefactor to many individuals and societies. An indefatigable collector of books, of archaeological curiosities, of objects of natural science, he always collected for others rather than for himself: his constant inquiry seemed to be "to whom can this be made useful?" In a letter from Shanghai, dated October, 1863, and marked "private and confidential," but which it is not improper now to make public, he says: "There is no limit to my desire to serve the cause represented by your Society—I would send you a ship-load of books and manuscripts, if I were able—and I extremely regret that it is not in my power to be more liberal in my offering than I now am; but, such as it is, I

offer it gladly. There are other societies and individuals on my list which must not be forgotten: such as the British Museum, British Archæological Institute, Liverpool Literary and Scientific Society, Société des Antiquaires de Normandie, Det Kongelige Nordiske Oldskrift-Selskab, etc., etc., to which I have given, in the past twelve years, in money and in books, MSS., and other articles which I have purchased for them, over \$7,300. During the past twenty years, I have also assisted young persons in obtaining their education, in different sums, amounting in all to more than \$6,000. I can truly say that, in thus expending more than two thirds of my income, I have derived far greater satisfaction than I could have done by using it in any other way. I do not say these things in a spirit of boasting, but to give you my only reason for not doing more for the interests of your institution, which I have much at heart."

Notwithstanding that he thus seeks to excuse the smallness of his gifts, Mr. Bradley's donations to the Society's collections have been vastly greater than those of any other person. Of the 2800 titles of works, printed and manuscript, composing our library, more than 850 belong to books which he has given, an unusually large proportion of them being costly and valuable works, published in Europe or the East. Indeed, it is little to say that, if the volumes received by exchange from other societies be deducted, more than half the value of the rest of our library came from him. After his last return to this country, and when he was in treaty for the sale of his large collection, feeling unable longer to retain it, he went carefully through each shelf, picking out and setting aside for us every book which had any relation to the Orient. Our cabinet has been in almost equal proportion enriched by his liberality. And he has brought to our treasury, within five years past, more than a thousand dollars, collected by personal solicitation from American merchants resident in China, a part of it for the specific object of the purchase of a font of Chinese type, the first in America, which will long remain, we trust, a monument of his desire that his countrymen should better understand, and do justice to, the people among whom his own lot had so long been cast.

Upon his later gifts of books, Mr. Bradley saw fit to impose the condition that the library should not be removed from its present place of deposit, in the building of the library of Yale College; if such removal be made, they were to pass (with the exception of duplicates) into the possession of the latter library. While we must, as a Society, regret this restriction, we may yet assume that it will not probably be for a long time, if ever, that occasion for removal will occur; while, even if the condition should become operative, it would yet leave in our possession a much larger donation of books than we owe to any other individual.

Dr. Peter Parker, of Washington, added his testimonial to the worth of Mr. Bradley, as a man and a public officer. He paid, further, a feeling tribute to the gifts and virtues of Bishop Boone, and to his laborious and successful efforts in behalf of enlightenment and Christianity in China.

Dr. Rufus Anderson, Secretary of the American Board of Commissioners for Foreign Missions, being called upon, gave a brief report and estimate of the life and labors of Dr. Winslow and Dr. Wright, missionaries of the Board, who had died at their posts, after long and faithful service. He read, in part, from the biographies of these gentlemen published in the "Missionary Herald" for March and May, 1865. Dr. Winslow's most important literary work, the Comprehensive Tamil and English Dictionary (Madras, 1862, 4to), which he hardly more than lived to finish, was laid upon the table, for the examination of the members present.

The Corresponding Secretary read, from the "Foreign Missionary" for April, 1865, some account of Mr. Loewenthal, whose life of rare promise, in a literary as well as a philanthropical point of view, was brought to a premature close (he was but thirty-eight years old) during the past year.

He also referred to the severe loss which Semitic studies in America had sustained in the death of Prof. Hadley, who filled the chair of Hebrew in the Union Theological Seminary at New York. No one in the country had laid a broader foundation of profound scholarship, or gave promise of greater eminence and usefulness.

The business next in order being the choice of officers for the ensuing year, Mr. Charles Folsom, Prof. E. P. Barrows, and Dr. Peter Parker were appointed a nominating committee, and the following ticket, proposed by them, was elected without dissent :

<i>President</i> —Prof. EDWARD E. SALISBURY,	of New Haven.
<i>Vice-Presidents</i> { Prof. CHARLES BECK, Ph. D.,	“ Cambridge.
Rev. WILLIAM JENKS, D. D.,	“ Boston.
Pres. T. D. WOOLSEY, D. D., LL. D.,	“ New Haven.
<i>Corresp. Secretary</i> —Prof. W. D. WHITNEY, Ph. D.,	“ New Haven.
<i>Secr. of Classical Section</i> —Prof. JAMES HADLEY,	“ New Haven.
<i>Recording Secretary</i> —Mr. EZRA ABBOT,	“ Cambridge.
<i>Treasurer</i> —Prof. D. C. GILMAN,	“ New Haven.
<i>Librarian</i> —Prof. W. D. WHITNEY,	“ New Haven.
Rev. RUFUS ANDERSON, D. D.,	“ Boston.
Mr. A. I. COTHEAL,	“ New York.
<i>Directors</i> { Prof. W. H. GREEN, D. D.,	“ Princeton.
Prof. J. J. OWEN, D. D.,	“ New York.
Prof. A. P. PEABODY, D. D.,	“ Cambridge.
Dr. CHARLES PICKERING,	“ Boston.
Prof. JOHN PROUDFIT, D. D.,	“ New Brunswick.

The correspondence of the last six months was laid upon the table by the Corresponding Secretary, and, as usual, read in part. Among the extracts made were the following :

M. Ad. Regnier, under date of Jan. 15th, at Paris, writes :

“ In conformity with the desire which you expressed to me, I have solicited one of my colleagues at the Institute, M. Alfred Maury, to obtain from the Minister of Public Instruction the gift to the American Oriental Society of M. Renan’s account of his journey to Phenicia. M. Maury has very obligingly acceded to my request, and, thanks to his efforts, the minister has just granted you, with a very good grace, a copy of the work in question.” . . .

Prof. O. Böhtlingk, St. Petersburg, Mar. 28th, 1865 :

“ To-day the fourth division of our Sanskrit Lexicon, including to the end of the letter *ph*, has been completed: the last part contains sixteen sheets. Of the third volume of my *Indische Sprüche*, 224 pages are printed, to the word *brāhmaneshu*. In this part I have attempted to restore many corrupt aphorisms from the *Pancatantra*, to which Benfey had taken no exception, while nevertheless they yield no acceptable meaning in their present form.” . . .

Prof. E. B. Cowell, Ipswich, April 25th, 1865 :

“ My Pundit writes to me from Calcutta that a very great Pundit has come thither from Cashmir. He came some years before, and astonished our Pundits by his profound acquaintance with the *Khandana Khandya* of Çri Harsha : in fact, he seems almost the only man in India who really knows it. My Pundit, Mahesh Chandra, then, after some weeks of fruitless entreaty, at last persuaded the old man to let him sit at his feet and hear him lecture on it. Mahesh Chandra now writes that he has just read with him, during his second visit, *Mādhava’s Baudha Darçana*, which was an insuperable *crux* to our Pundits, and has got all the difficulties cleared

up against my return. . . . My leave is extended until December, so that I shall not be obliged to start for India before November." . . .

Prof. G. I. Ascoli, Milan, Jan. 24th, 1865 :

"I beg you to express to the honorable American Oriental Society my lively gratitude for the nomination to Corresponding Membership with which it has seen fit to honor me. And I pray you farther to present to the Society a copy of my little work entitled 'Frammenti Linguistici.'

"Within no long time, I shall send to the Society another little work of mine, 'Zigeunerisches,' originally intended to be a mere criticism of the article of Paspati on the Gypsy Language of Turkey, published in the seventh volume of your Journal." . . .

The work referred to, on the Gypsy Language, having just arrived, was laid before the meeting, with a brief explanation of its character.

Rev. Albert Bushnell, Baraka, W. Africa, Feb. 17th, 1865 :

"You will, I doubt not, be interested to learn something respecting the progress that is being made in reducing the languages of West Equatorial Africa to writing, and in creating a literature in them. Only about a score of years have passed, since all the languages and dialects spoken by the numerous tribes between the Niger and Congo were unwritten, and unknown to foreigners. The natives on the coast and near the rivers who had come in contact with white men, and noticed that they communicated intelligence by means of silent written characters, regarded it as a kind of civilized witchcraft or black art, far beyond the comprehension of a black man, or his ability to learn. But now, ten of these languages, all of principal importance, have been acquired, and eight of them reduced to grammatical rules; and already a considerable amount of literature has been published in them. Thousands of natives have learned to read, and each, in his own tongue, hears the gospel preached and the songs of Zion sung.

The Mpongwe was the first of these tongues to be reduced to writing. It was found to be in many respects a remarkable language, philosophical in its structure, euphonious, and exceedingly flexible. After many years of daily use, it still develops new beauties, and new difficulties. It is spoken by the small remnant of the Mpongwe tribe at Gaboon, and their kindred at Cape Lopez, Camma, and a short distance inward to the south-east; but not so extensively as was at first supposed. There have been published in this language a grammar and vocabulary, a primary reading-book, catechisms, hymns, and about one half of the New Testament, with a smaller portion of the Old. The work of translating the Scriptures is gradually progressing, and at not a very distant day will be completed. The French Jesuit missionaries have also published a few books in this language, but mostly, I believe, connected with their own church service. . . .

The Bakèle language, differing materially from the Mpongwe, though having many words in common with it, is spoken by the Akéli people, who reside a little distance from the coast, on either side of the equator. They are much broken and scattered, being hard pressed by the more numerous and warlike Pangwes, who are migrating from the highlands toward the coast. This language was reduced to a written form several years since, and a grammar, a vocabulary, some primary books and hymns, and the Gospel of Matthew, were published in it. A few of the people have learned to read it, but it has not as yet been extensively used. . . .

The Pangwe language, spoken by the large cannibal tribe now occupying the regions of the upper Gaboon and its tributaries, has been partially reduced to writing, but nothing has been published in it. The people are mingling with the Akéli and Mpongwe tribes, and are rapidly acquiring their language, as are also some of the adjacent tribes, so that possibly these two written tongues may yet serve for all the population residing near the equator on this side the Sierra del Crystal mountains.

The Benga language, which is spoken on the island of Corisco, about forty miles north of Gaboon, and by a few people on the main land in the vicinity of Capes Esterias and St. John's, has been written out, a grammar has been prepared, and hymns, catechisms, and portions of Scripture translation have been published in it. A large number of the natives have learned to read, and it is probable that, through

the medium of this tongue, Christian civilization may be communicated to the scattered tribes residing in and near the rivers Moondah, Muni, and Bonita. The Benga has many words in common with the Mpongwe and Bakéle, but is more nearly related to the latter. . . .

All the languages thus far mentioned are somewhat related, and the tribes which speak them intermingle and intermarry; but the next to which I shall refer—viz., the Dualla—is spoken at the Cameroons River and places adjacent, about two hundred miles north of Gaboon, and by tribes entirely unconnected with those on and near the equator, and it belongs to a different class. It is written, and the entire New Testament has been translated into it, besides portions of the Old Testament, catechisms, hymns, school-books, etc. The whole Bible will at no distant day be published in this important tongue, which many of the natives have learned to read and write. . . .

About seventy-five miles north of the Cameroons, on the Old Calabar river, some fifty miles from its mouth, live a tribe speaking the Efik, a language which has been reduced to writing, and now contains more literature than either of the before-mentioned languages. School-books, including a grammar, arithmetic, geography, catechisms, hymns, etc., have been published. The whole of the New Testament, and the larger part of the Old, have been translated already, and the Efik people will soon have the whole Bible in their native tongue. As this is the most influential tribe on the waters of the Old Calabar, the other less important dialects may give way, or become assimilated to it; and the rude tribes on either side, and far inland, may be benefited by the literature which has been prepared, and is every year increasing, in the Efik. . . .

North of the Old Calabar, in all the Delta of the Niger, including the Bonney, New Calabar, Benin, and other rivers, is spoken the Isuama-Ibo. A few small books in it have been published. . . .

North of the Niger Delta, the Yoruba language is extensively spoken, and is now read by a large number, who at Sierra Leone or in their own country have been brought under missionary influence. . . .

The aborigines of Fernando Po, an island in the Gulf of Guinea, about a hundred miles from the coast, speak a language quite different from those thus far treated of. It was reduced to a written form several years ago, and a grammar and a few small books were published, but it has never been much used. . . .

The first three of the languages I have mentioned (or four, including the Pangwe) were written out by American missionaries, the others by English and Scotch. Although much that has been published may be found imperfect when the languages are more thoroughly and familiarly known, still the literature is doing good service, and the additions made to it will be an improvement upon what now exists.

As our work proceeds, it may be found expedient to acquire and reduce to writing some of the other dialects spoken by coast tribes; and, as it advances inward, much of this kind of labor will probably have to be performed; for as yet we have no knowledge of any very large tribe or nation speaking the same language. The multiplicity of tongues in Africa will render the progress of Christian civilization slow, until natives are sufficiently educated to engage in this department of labor as well as in others: for many of them manifest a remarkable capacity for the acquisition of languages. There are some known to us who speak with tolerable fluency five or six different tongues." . . .

Mr. Bushnell adds specimens—generally the Lord's Prayer—of several of the languages referred to: these are here omitted.

Dr. Julius Fürst, Leipzig, Feb. 27th, 1865:

"It has long been my wish to give to the American Oriental Society, of which I am so fortunate as to be an Honorary Member, a new token of my hearty sympathy with its efforts. I permit myself, accordingly, to send this day to the respected Society a report of my scientific labors down to the present time, in which I lay before it the titles of the works composed by me, arranged according to departments, and with explanatory remarks appended. You will see from this report that, for more than thirty years, I have, zealously and according to my strength, labored to produce such works in the various departments of Oriental languages and litera-

ture as should bring honor to science. Only the retrospect over my life, rich in learned activity, gives me courage really to rejoice in the honor which has been paid me by the American Oriental Society.

I permit myself farther to express to the Society the assurance of my unchangeable respect, on account of its admirable labors, which I ever follow with great interest." . . .

The report here referred to is in the form of a circular letter, lithographed in manuscript. It details, with explanation of their design and bearing, and of the reception which they have met, the author's numerous works, under the successive heads of Philology, Translations and Editions, Scientific Journal, Jewish History, and Bibliography. It was read in abstract, and remarks were made upon it, and in recognition of Dr. Fürst's labors and merits, by Prof. Barrows and others of the members present.

At the afternoon meeting, at the house of President Hill, in Cambridge, the Society listened to communications.

1. Modern Philology: its Method, Objects, and Results; by Prof. Rudolph L. Tafel, of St. Louis: read by Mr. Abbot.

The fundamental distinction between ancient and modern philology, according to Prof. Tafel, is that the former pursues the synthetic method, the other the analytic. The one starts from theories, the other from facts, ascending ever from the known to the unknown. One of the preconceived ideas of the synthetic school is that language is thought itself, manifested to the senses—the body, of which thought is the soul; hence, that language, like thought, is organic. This false view is carried to its extreme by Becker. It leads to the setting up of a system of Universal Grammar, and the identification of this with Logic. The mind of Wilhelm von Humboldt was the battle-ground in which the final struggle between ancient and modern philology was fought, and the analytic method gained the ascendancy. Humboldt's chief interpreter is Dr. Steintal, of Berlin, who has rid his philology of the relics of the old school that still clung to it, and who has annihilated the phantom of a universal grammar. The most important point established by the new school is that language and thought are separate, and differ in their organization. Language consists of materials by which thoughts and their laws may be expressed. Even a contracted and imperfect tongue, like the Chinese, suffices for the purpose. Not, however, that each language expresses with equal facility all thoughts. This depends on the content of a language, as representing the progress of a people in knowledge, and also upon its style and habit, as representing peculiarities of national character. Such peculiarities are expressed partly in the grammar, partly in the varieties of word-derivation. With the one deals the science of comparative grammar; with the other, that of comparative etymology. In the latter, Prof. Pott of Halle has especially distinguished himself; he interestingly illustrates national idiosyncrasy as shown in speech. Such idiosyncracies extend to the mode, the physiognomy, of thought, and manifest themselves in grammar or in syntax. The Indo-European languages differ from one another greatly in their word-derivation, showing differences of perception, each thus presenting a somewhat peculiar aspect of the world; but they agree in their process of development of intellectual and moral expression out of physical: while the Semitic tongues have in this respect a character of their own, preserving more persistently the sensuous significance of their words. The object of modern philology is to define and illustrate the different modes of thought and perception belonging to different races, communities, and individuals. The task is only proposed, not yet accomplished. The science is still occupied with labors upon the externals of language, preparing for its inner analysis. And comparative grammar is farther advanced than comparative etymology.

Ample extracts from the writings of Steintal and of Pott were given in illustration of some of the topics presented in this paper.

2. On the Classification and Characteristics of the Hottentot and Zingian Tongues; by Rev. Lewis Grout, of Feeding Hills, Mass.

This paper was a summary exhibition of the relationship of the South African languages, with some account of their structure. The author first reviewed Lepsius's scheme of African languages, then that of Dr. Bleek, given in the latter's Catalogue of Sir George Grey's Library. Of the Hottentot species of the South African division of the suffix-pronominal languages (the gender-denoting), he briefly described the Namaqua, the most perfect of the dialects. Of the prefix-pronominal languages, the Zingian family—the Bantu of Dr. Bleek—fills nearly the whole southern part of the continent. Its divisions were defined, and their correspondences and characteristic differences glanced at; and finally, the main features of their common structure were reviewed: their simple phonetic form, each syllable of their polysyllabic words ending in a vowel; the varied incipient elements or prefixes of their nouns, with which are made to agree those of the adjectives and participles; the conjugational forms of the verbs; the freedom of syntactical arrangement, and the leading principles which govern such arrangement; and so forth.

3. On the Origin of the Hindu System of Nakshatras, or the Lunar Division of the Zodiac; by Rev. Ebenezer Burgess, of South Franklin, Mass.

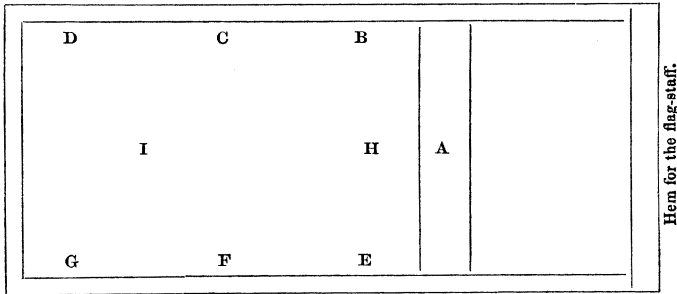
Mr. Burgess expressed his confident belief that the system of *nakshatras* originated in India itself, and gave his reasons for this belief at considerable length, reviewing and opposing the opinions of others who had taken part in the discussion of the question. He denied the genetic relationship of the Chinese *sieu* with the *nakshatras*, and held the Arabian *manāzil* to be directly derived from India. His arguments were based upon the following considerations: "the indisputable documentary evidence of the existence of astronomical discovery, knowledge, and culture in India, which involve the recognition and use of the *nakshatra* system, as early as from the 14th to the 12th century before Christ; the absence of reliable evidence of the existence of the system either in China, or Arabia, or any other country, at that early date or for some centuries after; some resemblances and discrepancies as now found in the three countries respectively; the state of astronomical and other knowledge in the three countries named; and the evident course of communication of knowledge and influence between different nations at that early time." Mr. Burgess altogether refused to credit that the planets had not been noticed and named by the Hindus during the period of their ancient astronomy: he also considered it exceedingly probable that they were in possession at that time of instruments for the accurate observation of the heavens. He concluded with expressing his disbelief that the discovery of any new evidence bearing upon the point in controversy was to be looked for, and regarded the conclusion of the Indian origin as a final and impregnable one.

Mr. Burgess's paper, being of great length and fulness, was read in part only, by abstract and extract. Prof. Whitney replied briefly to some of its positions and statements.

During a short recess which followed, there was exhibited to the meeting a flag of one of the regiments of Janissaries, massacred by Sultan Mahmūd in 1826. It is the property of Prof. J. Lawrence Smith, of Louisville, Ky., who purchased it in Constantinople about 1850. It is of the richest and heaviest crimson silk—of Damascus fabric, as is supposed—and measures about seven by ten feet, weighing three and a half pounds. A green border, six inches in width, runs about it, and it is crossed by a broader band of the same color at a third its length from the staff. The border is filled with arabesque ornaments, which are also scattered over the field of the flag. Among these are a number of medallions, which, as well as the cross-band, are occupied by

inscriptions. The inscriptions and decorative figures are woven in (not embroidered) in gold thread.

The following diagram will give an idea of the disposition of the inscriptions:



Upon the band, A, is repeated seven times, in square medallions, the common Muslim symbol, لا اله الا الله محمد رسول الله, 'There is no God but Allāh—Muhammad is the Messenger of God;' after which comes once more لا اله الا الله. In six round medallions, B to G, are the following legends: B. الله جل جلاله, 'Allāh—glory, glory to him!'—C. نبي محمد السلام عليه, 'Prophet Muḥammad—peace be to him!'—D. أبو بكر رضي الله عنه, 'Abū Bakr—God be gracious to him!'—E. عثمان رضي الله عنه, 'Umar—God be gracious to him!'—F. عمر رضي الله عنه, 'Uthmān—God be gracious to him!'—G. علي رضي الله عنه, 'Alī—God be gracious to him!' In a much larger medallion at H, of circular form, enclosing a crescent, is read the following characteristic motto: روي عن أبي هريرة رضي الله عنه قال رسول الله صلى الله تعالى عليه وسلم سكت روي عن أبي هريرة رضي الله عنه قال رسول الله صلى الله تعالى عليه وسلم سكت, 'It is reported on the authority of Abū Hurairah—God be gracious to him! that the Messenger of God—may the Almighty's peace and benediction rest upon him! said: "The cutting off of the life of an enemy is better than worship for seventy years." Year 1233 [A. D. 1817]. To this the response is made, in another circular medallion at I, فنسعى الا ونايغ بامر الله, 'So let us to our work only as obedient to God's command.'

The flag, which appears to have been not quite ten years old at the time of the dissolution and destruction of the corps to which it belonged, is in an excellent state of preservation, almost as if new.

4. On the Definition and Relations of Vowel and Consonant; by Prof. William D. Whitney, of New Haven.

In this paper, Prof. Whitney defended, and endeavored by a fuller exposition and discussion to establish, the view expressed in his criticism of Prof. Lepsius's Standard Alphabet published in Vol. vii. (pp. 299-332) of the Society's Journal: namely, that there is a constant progression in respect to degree of closure of the organs from the open vowel *a* (as in *father*) to the closest consonants *k*, *t*, and *p*, and that these are the natural limits between which the whole alphabet may be, and should be, arranged, as a single homogeneous system; that vowel and consonant are

thus, not two separate and diverse classes, but the two poles of a series, the vowels being the opener sounds, the consonants the closer; while upon the boundary between the two are classes of articulations which are capable of employment, now as vowels, now as consonants, without any change of phonetic character, but according to their surroundings, and the stress and quantity with which they are uttered. Occasion was taken to discuss and define anew the theory of the syllable.

The article was prepared as a note to the letter of explanations by Prof. Lepsius, read at the meeting of the Society in May, 1864; and it is to be printed as such, in the next number of the Journal.

Rev. Charles H. Brigham, of Taunton, had prepared to be read at this meeting an account of the views of Dozy expressed in his recent work "The Israelites at Mecca, from the time of David till the fifth century of our era;" but, the appointed time of adjournment having arrived, he gave only the introduction and a very brief summary of the paper, reserving its full presentation for another occasion.

The Society then adjourned, to meet again in New Haven, in October next.